The Brethren Evangelist
PUBLISHED WEEKLY AT
The Brethren Publishing House,
ASHLAND, OHIO.

E. L. YODER, } Associate Editors.
E. MASON, }

Terms of Subscription.

One Copy one year,	1.50
One Copy six month,	.75
One Copy four months,	.50

Send Money by Express, Postal Money Order, Draft, or Registered Letter, payable to the order of A. L. Garber. One and 2-cent stamps will be accepted for sums under one dollar only; we much prefer Postal Notes to stamps, but both are at the risk of the sender. **Do not send cash in an unregistered letter.**

Examine the date printed on your paper with your name, and when you time is out please renew. **A change of the date is a sufficient receipt for subscriptions,** and if the date is not changed in two weeks after payment is made, notify us of the error.

ADDRESS,
THE BRETHREN PUB. HOUSE,
ASHLAND, Ashland Co., OHIO

ASHLAND, O., Nov. 23, 1887.

WANTED.

Your Three Best Arguments In Favor of Trine Immersion.

The other day a brother came into the office, and requested us to give him, our three best arguments in favor of Trine Immersion. The idea struck us that this would be a good thing to ask the whole brotherhood to do.

It is said that in the multitude of counsel there is wisdom. And if all our brethren will take the trouble to send us in their three best arguments, we surely will get about all there is in favor of it. The arguments will make good reading. And from this many will gain strength in their belief.

Now brethren do not evade it, by giving as one or all of your arguments that "God commanded it." We must remember that this is a desputed doctrine, therefore let us bring in a flood of argument that will place it beyond doubt and question. That we believe in Trine Immersion is not evidence for others.

Therefore we respectfully ask all, brethren and sisters, to send us in, *briefly*, their three best arguments in favor of Trine Immersion.

M.

The Gospel Messenger Repudiates the Name German Baptist.

We copy the following from the Gospel Messenger:

Bro. J. H. Moore's talk on "Our Name" has given rise to considerable feeling in regard to the matter, and so far the protest against 'German Baptist' is universal, and we do not wonder at it, as the church cannot afford to lose its identity in changing from such a significant and appropriate name as "The Brethren," to that of 'German Baptists,' which is growing more meaningless every day. Bro. D. R. Prowant proposes 'Triune Baptists,' which is somewhat significant as far as our mode of baptism goes. But if we want no more than this in the name, we had better accept those already given us—"Tunker" and "Dunkard," both of which have reference to our mode of baptism. We most heartily assent to Bro. Moore's view of the matter. Let us retain and re-affirm our own original name, "The Brethren," and to meet the objections urged on account of titles, add, "or German Baptists." This would cover every objection, and meet the wishes, we are safe in saying, of nine-tenths of our membership. If we live, we hope to have more to say on this matter at the proper time. Every District Meeting should act in the case before next Annual Meeting. And it would be better to unite on the name as above given, so that we can have a unity of action and accomplish the end desired, as the prejudice against German Baptists is growing so strong that it will seriously affect the prosperity of the church. Brethren we can all be, but German Baptists, never. The time is here that we want to extend our borders so that all nations can be reached, and we want a name that will be suitable, and can be adopted by all people. In all things let us exercise wisdom.

Remarks.—We do not wonder at the intelligent, and somewhat sensitive editor of the *Gospel Messenger* for being desirous of getting rid of the name *German Baptist*, and adopting our own good name of Brethren. There should never have been a *German Baptist church*, and but for Annual Meeting usurpation, there never would have been. It was the Annual Meeting that created the name, and it was the actions of Annual Meeting that has made the name odious.

We should not object at this date to have that fragment of Dunkards which gloried in the name German Baptist in the past, and which is responsible for the actions that brought about the division in the church, now adopt the name Brethren if, by adopting the name, they should for sake their illiberal and persecuting policy and adopt the *principles* of the Brethren church as well as the name. Changing the name alone won't help them.

In the language of the above: "Brethren we can all be, German Baptists, never."

Neither can there be a union or fusion of *German Baptist* principles with Brethren principles and teaching, will ultimately prevail, *German Baptist principles*, never!

For German Baptists, in principle, to adopt the name Brethren, will only make confusion and bring reproach on the name. We protest for any one to assume our name without adopting our principles also.

Let those who are Brethren indeed, within the German Baptist ranks come out from among them into the Brethren church and they can have the name without making it a misnomer.

Y.

Is it Squeamishness.

Often in contemplating the great work that is before us to do and the amount that is being done, we are almost led to the conclusion that there is too much squeamishness. In the work of saving souls, members should go at it as they do at any other work. The souls are to save and it takes persuasion and unceasing toil to do it. A minister must spend his time to make such a work a success, and this implies that his living must be provided in a way that will not bind his hands in constant toil. "Even so hath the Lord ordained that they who preach the gospel should live of the gospel," is a scripture that is addressed to the people, making it a part of their religious duty to sustain the preacher of the gospel. Now the people are too selfish as stewards of the Lord's goods—nothing that man possesses of this world is really his own—and act as though their existence and all that they hold claim on is entirely due to their labors. There is squeamishness about this matter. This is one side.

The minister is squeamish too. It is the people's duty to support the true preacher of the gospel, and he should not be negligent about saying so at the proper time and place, and in the proper way. The preachers of the Salvation Army are our teachers in what constitutes a gospel ministry and how to maintain itself. Now do not go and say that this article makes the Salvation preachers a gospel ministry, because it says no such thing. They preach a part of the gospel in a gospel way, but they do not preach it all. So we do not say whether they are or are not such a ministry. That is not the proposition in this article.

They are our teachers in what constitutes a gospel ministry, because they believe the man who preaches the gospel should live of the gospel, and they cultivate that field for that purpose as well as others. They are master beggars, and where they "open fire," whether there are any members or not, they sell their church paper, pamphlets, beg provision, clothing, money and whatever has value, and in that way they sustain themselves, pay for hall rents, and push the battle to the very gates of the enemy.

Our ministry is squeamish, because they will not do this, and as an illustrative metaphor, we point to the belle of fashion who will starve her body to adorn her back—our ministers will starve themselves, rather than to take on the begging dress of the Lord's laborer.

What shall we do?

1. Announce it the duty of every brother who is conducting a revival meeting to take up a collection at every such meeting that he holds. Do not beg as though you were a narrow hearted miser, but apologize honestly—that it is your *duty* to do so and that the aid is needed and will be thankfully received—and give the people an opportunity to do their duty.

We say *duty* because it is a duty you owe the people, yourself and the holy cause of Christ. And whatever is done as a duty, leaves the responsibility upon some other being or organization.

In this way thousands of dollars could be annually gathered, and true religion would be the gainer, and many poor struggling ambassadors of Christ could do double work and suffer nothing financially.

Let each evangelist feel it a part of his duty to have two or three persons to pass quietly through the audience during the singing of the hymn after the prayer, and no time will be lost, and every five cents will be one-twentieth of a dollar, and twenty such would make a dollar, and there are preachers in the church who will preach good sermons every day in the year for $1.00 each and board.

Of course some will hold up hands of horror at this "monstrous proposition"—it will give the scoffers a chance to talk, etc., etc., etc.—squeamishness! Let the scoffer scoff, the dead bury the dead—success in prosecuting the Lord's work is what you want, and such collections will not keep any one away who will do you any good whatever.

The Lord's Miracles.

What is the object aimed at by our Lord's miracles? is a very pertinent and important question. Even a careless reader of the Gospel cannot look on our Lord's miracles as unmeaning displays of power. Yet a careless reader might not look beyond the benevolence exhibited in these wonderful works. The popular notion of our Lord's miracles is that they proceeded from his human feelings of compassion, which prompted him to use his divine power to relieve it. Yet this alone will not explain the Gospel miracles.

We know that our Lord never resorted to miracles to satisfy his human nature. When he hungered or when he sat, a weary, thirsty traveller, he refused to supply his needs by miracles. So in like manner we may believe that, though affected by the sight of suffering with a desire to relieve it, still he would not have resorted to miracles to satisfy that desire, unless higher reasons had made such a miracle necessary.

It seems plain that the principal final cause of the exertion of his miraculous power was the progressive revelation which they made of his true nature to the disciples.

The miracle of the Resurrection doubtless is that on which our belief turns. Yet the early miracles of our Lord are a no less essential part of the basis on which our faith rests. What would our feelings be, were our assent claimed for the story of the resurrection of one, who, in his lifetime, had not shown himself to be different from other men. But a perfect harmony exists between this miracle and the heavenly wisdom and superhuman power displayed in his former life.

The miracles of Christ are parables acted out—means of education by which the soul is led to the Saviour, and our faith strengthened in him.

M.

EDITORIAL NOTES.

Program of the week of prayer in January next is as follows: Sunday, January 1, Luke 11:28; 1 Peter 4:7. Monday, January 2, Thanksgiving. Tuesday, Jan. 3, Confession. Wednesday, January 4, Prayer for Families. Thursday, January 5, Prayer for the Church of God. Friday, January 6, Intercession for Missions. Saturday, January 7, Intercession for Nations, Sunday, sermons, 1 Cor. 15:58.

It is said that the introduction of soap has reached a long ways in civilizing the people of the Holy Land. If this is true, then there is more truth than poetry in the old saying that cleanliness is next to godliness. Cleanliness is conducive to the condition that is favorable for higher mental thought. It is a notorious fact that filthy people never make good Christians, whether in Palestine or America.

At the close of the German Baptists, (Eld. A. M. Dickey's) two-weeks meeting, in the Pony Creek church, Kansas, Eld. Burnsworth, pastor of the Brethren church, baptized two members. "One sowed where he reaped not, and the other reaped where he sowed not."

"The prejudice against German Baptists is growing so strong that it will seriously injure the prosperity of the church"—H. B. Brumbaugh in *Gospel Messenger*.

Coming from such good authority, it must be true.

"Brethren, we can all be German Baptists, never."—H. B. Brumbaugh in *Gospel Messenger*.

So say we, all of us. Amen.

Our present Thanksgiving is a relic of the late war with the Southern States; or rather it was appropriated by the government then. Before the war it was a custom in several states to have an annual day of giving thanks, and in the administration of President Lincoln, it was made a national custom.

The report of the Irish Grove church council is another dark chapter in Dunkard church history. When a trial like that is put in cold print, it sounds extremely unchristian. We wish to God that such conduct and everything like it would cease forever in the several branches of the Tunker church.

We notice that our religious exchanges have considerable to say about Thanksgiving, a national holiday. While this is wholly an institution that belongs to the "Kingdoms of this World," it is well for Christians to render a special offering of thanks on that day. But we should always be thankful, and if we follow the gospel, every day will be one of thanksgiving for God is continually allowing us to draw from his store house, while we can recompense him in no way.

The compositors and proof readers succeeded in getting W. L. Spanogle's article badly wrecked last week. They made "while" read "White," and where "Elder" was meant, they got "people." The Elder roped in the ducats instead of the people.

We have been noticing, with interest the work of Bro. DeBolt, with a surmise that he is the making of one of the most successful evangelists in the church. We are helped on in this conclusion by the report of his late meetings. May blessings continue to be bestowed upon his labors in Christ.

Some one has made these sensible remarks about men who are troubled about the origin of sin:

"Many people spend their time in trying to find the hole where sin got into the world. If two men break through the ice into the mill-pond, they had better hunt for some hole to get out, rather than get into a long argument about the hole they came to fall in."

From Williamsport to Lanark.

On Tuesday morning, Nov. 8th, after depositing a vote against the division of Dakota Territory, with my family I started in a two horse wagon for Eureka, seventy miles southward to take the train for the east. Now seventy miles over the rolling prairies is no mean beginning of a pleasant journey, though all will agree that it was the meanest part of it. The weather in the early mornings was cold and frosty but the days were bright, clear and calm. Dakota can smile when she wants to and we enjoyed the loveliest of weather as we were whirled down the James River Valley with car doors open and the windows raised.

Southern Dakota, and especially south of Aberdeen, the country is magnificent and the thousands of grain stacks yet unthreshed testified of the fertile soil.

The country for fifty miles south of Aberdeen, the improvements, everything resembles that of any old thick settled prosperous country.

In vain I looked for some sign when we dashed across the boundary into Iowa that would distinguish the American citizens from the territorial vassal, but no distinguishing mark was apparent. The country looks no better, the women no prettier and the men no more intelligent. I could not but conclude that our political system is manipulated for party success rather than for national good, just as religion is oft times used as a lever to attain personal ends rather than to glorify human character.

We had a pleasant journey and landed in Lanark, Friday, Nov. 11th, at 10:10 a. m., where Bro. Wm. H. Harrington met us and cared for us.

The contrast between Emmons Co., Dakota, and Carroll Co., Illinois, is quite marked now, but the great future will harmonize this difference, which consists almost solely of improvement.

Commenced meetings in Lanark Saturday evening and shall continue for a week or two. The audiences are fair, attention good and on the whole the outlook is not discouraging.

Bro. Harrington adds materially to the success of the meetings through his musical attainments,